

pendent in all parts to the type of order, grandeur, or beauty presented to us in the constitution of the material world, or to those notions of them which have become conventionally established among cultivated minds. But, at the same time, it is a most unwise policy for religion, that the sacrifice of taste which ought, if required, to be submissively made to any part of either its essence or its form as really displayed from heaven, should be exacted to anything unnecessarily and ungracefully superinduced by man.

As another reason, I would observe, that the disciples of the religion of Christ would wish it to mingle more extensively and familiarly with social converse, and all the serious subjects of human attention. But then it should have every facility, that would not compromise its genuine character, for doing so. And a peculiar phraseology is the direct contrary of such facility, as it gives to what is already by its own nature eminently distinguished from common subjects, and *artificial* strangeness, which makes it difficult for discourse to slide into it, and revert to it and from it, without a formal and uncouth transition. The subject is placed in a condition like that of an entire foreigner in company, who is debarred from taking any share in the conversation, till some one interrupts it by turning directly to him, and beginning to talk with him in the foreign language. You have sometimes observed, when a person has introduced religious topics, in the course of perhaps a tolerably rational conversation on other interesting subjects, that, owing to the cast of expression, fully as much as to the difference of the subject, it was done by an entire change of the whole tenour and bearing of the discourse, and with as formal an announcement as the bell ringing to church. Had his religious diction been more of a piece with the common cast of language of intelligent discourse, he might probably have introduced the subject sooner, and certainly with a much better effect.

A third consideration is, that evangelical sentiments would be less subject to the imputation of fanaticism, if their language were less contrasted with that of other classes of sentiments. Here it is unnecessary to say, that no pusillanimity were more contemptible than that which, to escape this imputation, would surrender the smallest vital particle of the religion of Christ. We are to keep in